ANTHROPOLATRIA;

OR,

THE SINNE

Of glorying in Men,

ESPECIALLY

In Eminent Ministers of the Gospel.

Wherein is set forth

The Nature and Causes of this Sinne,

AS ALSO

The many pernicious effects which at all times this Sinne hath produced, and with which the Church of CHRIST is still infected.

WITH

Some serious dissuasives from this Sinne, and Directions to prevent the infection thereof.

A Discourse usefull, and in these times very seasonable.

By JOHN TOMBES, B. D. and Preacher of Gods Word to the Honourable Societies of the *Temples*.

LONDON,

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Mr *Gataker* in his Answer to Mr *Walkers* Vindication, *pag.*85.

I Love not siding in Gods Church, among Christs Ministers especially. I love not, I am for this man, and I am for that man: I am for this side, and I am for that side. The Apostle himselfe liked it not, 1 *Cor.*1.12. *Rom.*16.18. I love not holding the faith of Christ with respect of persons. Another Apostle forbids it, *Iames* 2.1. I love not that any be tied to follow any one man, or any number of men whatsoever in all things. The Apostles themselves required it not in matter of fact, 1 *Cor.*11.1. nor may any now living in matters of faith. Hence proceeded schismes, 1 *Cor.*3.3. and 11.18,19. and factions, and uncharitabble censures, many times of those as unsound, that are it may be, more sincere, have at least as good a share in Christ, as those that so censure them. And surely if the words heresie and heretick were rightly understood, or if they be so taken (as I suppose them to be constantly used in Scripture; nor doe I thinke that the contrary can be easily evinced) the one for faction, *Acts* 5.17. and 15.5. and 24.5,14. and 26.5. and 28.22. 1 *Cor.* 11.18,19. *Gal.*5.20. the other for a factious person, *Tit.*3.10. none I feare will be found more truly guilty of heresie, or better to deserve the title of heretick, then those, who (therein concurring with the Papists, whom yet they professe most to abhorre) are so prone to contemne all as hereticks, and tainted with heresie in their sence, that is, as men cut off from Christ, and having no interest in him, who doe not in all matters of practise comply, or in all points of doctrine concurre with themselves. Of their side, Lord, let me never be: let my soule never enter into their secret. Neither is it, nor shall ever be my desire, either so to pin my faith upon the sleeve of any part or party, or to engage my judgement to any meere mans or mens opinions (the Penmen of holy writ only excepted) as to admit hand over head, whatsoever he or they shall hold and maintaine: nor yet againe to refuse or reject any truth, which by the light that God shall be pleased to lend me, I shall be able to descry in the writing of any, though otherwise never so erroneous or unsound.

To

To my worthy Friend Mr *James Russel* Merchant.

SIR,

SOme years are elapsed, since I tooke notice, and became sensible of that sin which this Tract here declaimes against. Being driven by men, but led by the marvellous providence of God to this City, I observed my feares did not deceive me; but as then I did divine, so it is come to passe, that this sin hath filled this City with rents and errours; whereby the spirit of supplication and walking humbly with our God, the spirit of love, minding the publike, and seeking one anothers good hath left us, and instead hereof an evill spirit of censuring, scoffing, insulting on weaknesses, wrangling, maintaining particular parties, projecting how to promote selfe ends with neglect of the publike, evill jealousies and reports of one another, and which is to be feared, inward rejoycing at one anothers harmes, hath overtaken even a great number of those, who a few yeares agoe seemed to be of another temper. I have now out of a deepe sense of the evils this sin hath brought upon us, resolved to publish this Treatise, as a monitory to men, to avoid this idolizing of men, as an evill savour that may infect them, and to purge it out of their spirits as an evill humour that may engender dangerous fevers in their soules, and is likely to make this generation worse and worse; And as a forerunner to such Works as God shall enable me to publish, for clearing of the truth to those that in this time are deceived, by their dependence on their admired Teachers: The memorable kindnesses which you have been pleased to exhibit to me in my low estate, and the cordiall affection I perceive you beare to the prosperity of Christs Kingdome, engage me to present this Sermon to you, as for your use, so for some testimony of his gratitude, who desires to approve himselfe

From my Study at the Temple this 8th of *May*, 1645.

Yours in the service of Christ,
JOHN TOMBES.

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ANTHROPO-

ANTHROPOLATRIA;

OR,

The Sinne of glorying in Men,

Especially in eminent Ministers of the Gospell.

1 Cor. 3. 21.

Therefore let no man glory in men, for all things are yours.

§ I.

The state of the City of Corinth.

FOr a more perspicuous understanding of this Scripture, something is to be premised concerning the City and Church of *Corinth*.

The City was seated on the necke of Land, which parts *Peloponesus* from the rest of *Greece*, very convenient for traffique, by reason of the meeting of two Seas there, whence it is tearmed by *Horace*, *bimaris Corinthus*, *Corinth that was washed by two Seas*; the one fit to bring in Commodities from *Italy*, *Cicily*, and other Countries towards the South and West, the other fit to bring in Commodities from *Asia*, *Macedonia*, and other Countries towards the East and North. By reason of which conveniencies, and the Grecian games exercised neare to it, which drew a great confluence of people thither, and some other causes, that City grew very populous and rich, and this made them (as usually it doth) luxurious and proud: whereby they became insolent, and by their haughty speeches provoked the *Romans* to destroy that City under the Conduct of L. *Mummius*: but being in *Augustus Cæsars* time reedified, it recovered quickly its former beauty and wealth.

πλουτοῦσι πόλεις ὕβριν, Theogn. Gnom.

Eò quod legati appellati erant superbius, Cicer. orat. pro lege Manilia.

§ II.

The ſtate of the Church of Corinth.

TO this City in his travailes to preach the Goſpell of Chriſt, came St *Paul*, *Acts* 18.1. in the dayes of *Claudius*, ver.2. and continuing there a great while, much people were added to the Lord, and a flouriſhing Church there planted, which being after watered by *Apollos*, ſo fructified, that as St *Paul* teſtifies, 1 *Cor.*1. 5. *they were in every thing inriched by Chriſt in all utterance, and in all knowledge, ſo that they came behind in no gift*, ver 7. But as formerly their earthly riches made them wanton, and inſolent, ſo now their ſpirituall gifts made them vaine and contentious: for inſtead of a holy imploying and improving their gifts to the honour of the giver, they abuſed them in vaine oſtentation of themſelves, and glorying in their teachers, which drew them into ſchiſmes and diviſions, *one ſaying, I am of Paul, another, I am of Apollo, another, I am of Cephas, another, I am of Chriſt*, ver.12. whence they were drawne into factions, inſomuch that as *Hierome* ſaith, *unuſquiſq; eos quos baptizaverat ſuos putabat eſſe, non Chriſti; each baptizer counted thoſe he baptized his owne, not Chriſts*; and *Clement* (if we have his genuine Epiſtle) that they juſled out ſome that deſerved well, and hoyſed up others that were light enough, and that numerous Church in ſtead of being a well compacted body, became like a diſmembred Abſyrtus, mangled into many pieces by reaſon of their ſchiſme. To remedy which evill as tending to the ſcattering of the Church, and blemiſhing of the Chriſtian profeſſion, the Apoſtle bends himſelfe in the fore part of this Epiſtle, uſing ſundry arguments to ſhew the abſurdity of it, and in this verſe now read unto you, diſſwades them from that ſin, which was the root of their factious diviſions, in theſe words, *Therefore let no man glory in men, &c.*

Com in Tit. 1. Epiſt. 1. ad Corinth. edit. à Patric. Junio. ἐρῶμεν γὰρ ὅτι ἐνίας ὑμεῖς μεθηκάλεστε καλῶς πολιτευομένους ἐκ τῆς ἀμέμπτως αὐτοῖς τελουμένης λειτουργίας.

§ III.

Glorying in men is a ſinne.

WHich ſpeech ſeemes to be a concluſion inferred from the words fore-going, *ver.*18,19,20. concerning the folly and vanity of mens thoughts, and containes, 1. A prohibition, *Let*

no man glory in men; 2. A reason of this prohibition, *for all things are yours*; Which is amplified, *ver.*22,23. My businesse will be at this time, to handle the Prohibition, and the Reason so farre only as it referres to the thing here prohibited; and that the marke at which we shoote may appeare to you, let the fixed point be this; *Christians may not glory in men*; if they doe, its their sin, and that no small one in Gods sight. God hath so ordered our calling, saith the Apostle, 1 *Cor.*1.29. *that no flesh should glory in his presence*; and therefore *ver.*31. *According as it is written, he that glorieth let him glory in the Lord*; Which seemes to be taken from *Jer.*9.23,24. *Thus saith the Lord, let not the wise man glory in his wisedome, neither let the mighty man glory in his might; let not the rich man glory in his riches, but let him that glorieth glory in this, that he understandeth and knoweth me, that I am the Lord, which exercise loving kindnesse, judgement and righteousnesse in the earth, for in these things I delight saith the Lord.* Like unto which is that *Isa.*2.22. *Cease ye from man whose breath is in his nostrils: for wherein is he to be accounted of?* But because the Apostles words, though generall in forme, as forbidding all glorying in any men, yet are speciall in the accommodation, as forbidding glorying in Ministers; therefore I conceive necessary to enquire, 1. What glorying in men is here forbidden by the Apostle; 2. Why such glorying is thus forbidden.

§ IIII.

Glorying in men here forbidden, is glorying in the Teachers of the Church.

THe Greeke word translated [*glory*] doth sometimes signifie the inward esteeme, joy, content, complacency and confidence we have in a thing, especially when 'tis superabundant, though it be not outwardly expressed, but for the most part, it notes a full joy, confidence, esteeme or acquiescence, expressed by words, or other signes. Glorying in men, is either when the persons glorying, and gloried in, are the same, or when they are divers; the former is, when a man glories in himselfe, and then it is, when a man out of high esteeme of his own excellency or power, expresseth confidence in himselfe, or praise of himselfe, which is commonly the vice of vaine boasting, though it may be sometimes for just cause, as

2 *Cor.*11.18. But in this place the latter, to wit the glorying in other men is forbidden, as the reason shewes, for they were not to glory in some as peculiarly theirs, because all were theirs. And so to glory in men, is to glory in other men, whom we conceive to have singular excellency, and our selves to have some proper interest in them, or relation to them, and accordingly to boast of them, and the conceived property we have in them. Thus men glory in their Ancestours, Princes, Generals, Teachers: And the glorying in this last sort of men particularly as Teachers or Preachers of the Gospell, is here forbidden, as the occasion of this precept shewes; for this precept was given upon occasion of their glorying mentioned, *chap.*1.12, and the first instance, *ver.*22. is of eminent Teachers of the Church, *Paul*, *Apollos*, *Cephas*; so that the glorying here forbidden, is the having, and expressing of high esteeme and affection towards the Teachers of the Church.

§ V.

The conceit, that here the Apostle useth a figure of fiction of Persons.

Chrys. in 1 *Cor.* 1.12. ὥσπερ τισὶ προσώποις ταῖς τῶν Ἀποστόλων προσηγορίαις κρύπτων αὐτοὺς.

Hieron. in 1 *Cor.*1.12. *sub nomine Apostolorum Pseudo-apostolos tangit.*

BUt then we are further to consider, whether the Teachers in whom the Apostle forbids glorying, were the true Teachers or Apostles, or the false; For there is a conceit in many and eminent interpreters, that the *Corinthian* sectaries, did not glory in the names of *Paul*, or *Apollos*, or *Cephas* themselves, but that they gloried in some false Apostles, the authors of their schisme, but the Apostle in reproving their schisme, useth the names of the true Apostles, as it were under the vizard of the true Apostles concealing the false: The ground of this conceit, is that speech which St *Paul* useth, 1 *Cor.*4.6. *And these things brethren I have in a figure transferred to my selfe and Apollo for your sakes: that ye might learne in us not to thinke of men* [so our translation adds] *above that which is written, that no one of you be puffed up for one against another.* Which they understand, as if the Apostle had said, when I spake of *Paul* and *Apollos*, I used a scheme or figure called *fictio personarum*, *the faining of persons*, such as the Lawyers use, when they put the names of *Titius* and *Sempronius*, for some other men whose case is propounded. And that the Apostle saith, he had transferred to himselfe the arrogance of the false Apostles, being

Chrysost. *in* 1 *Cor.*1.12. ἀνεπαχθέστερον ποιεῖ τὸν λόγον.

being unworthy to be named, or that he might not offend them, or that his speech might be lesse grievous to the *Corinthians*: to this end, that ye might learne in us, that is in our taking it upon us, not to thinke of men, that is of the false Apostles, above that which is written, and that no one of you be puffed up with pride, for one in the extolling of one against another to his contempt.

§ VI.

This conceit is refuted, and it is proved, that glorying in true Apostles is here forbidden.

CConcerning which interpretation, *Pareus Com. in* 1 *Cor.* 1. 12. speakes thus; *Miror verò hoc loco, omnes fere interpretes fictionem statuere, quasi quod in pseudo-apostolos competebat, Paulus ad Apostolorum personas transferat.* That is; *I marvaile that in this place all Interpreters almost conceive a fiction, as if the Apostle* Paul *had transferred that to the persons of the Apostles, which did agree to the false Apostles.* And indeed that such a fiction should be here made, I conceive to be against plaine and evident reason. For first if this be so, then it is to be conceived that the *Corinthians* did not indeed call themselves by the name of *Paul*, but by the name of some false Apostle, in whose place in this Epistle St *Paul* hath put his by a fiction. But he that shall reade *chap.* 1. *ver.* 11, 12, 13, 14, 15, 16, 17. may easily perceive by the relation of this schisme from those of *Cloe*, that the Apostle intended to set downe a history of that they did, now in narrations of facts done, no man useth such a fiction. 2. He useth the name of Christ without a fiction, *ver.* 12. in the same relation: surely then the names of those Apostles too. 3. To make it yet clearer, he useth arguments to disswade them from these schismes in his name. And to cleare himselfe as no occasion or abettour of them, though his name were used, he alledgeth a thing or accident meerely personall, *ver.* 14, 15, 16, 17. 4. When *chap.* 3, 4. he speakes againe of their schisme, he adds to convince them of the evill in patronizing the schisme by their name, *ver.* 5, 6. *Who then is* Paul? *and who is* Apollo? *but Ministers by whom ye believed, even as the Lord gave to every man. I have planted,* Apollo *watered; but God gave the increase.* Now these things cannot be conceived as tralatitious, for it is said, *they were Ministers by*

whom they believed, and as the Lord gave to every man, and that he planted, and Apollos *watered, but God gave the increase.* Now these things are true of *Paul* himselfe and *Apollos* himselfe, as we reade, *Acts* 18. not of any false Apostles. 5. To which I adde, that I find nothing of the false Apostles, or of dissuading from hearkning to them in this Epistle, but in the second.

§ VII.

The objection to the contrary answered.

AS for the objection from 1 *Cor.*4.6. it is grounded upon an interpretation that is not congruous to the words of the Apostle: For 1. the Apostle is supposed to have put his and *Apollo's* name instead of the false Apostles, to avoid offence of them, or conceit of their unworthinesse, but the Apostle sayes, he had transferred those things to himselfe and *Apollo's* for the *Corinthians* sake, not for the false Apostles. 2. He saith he did it to teach them modesty. Now how the Apostles taking on him their arrogance might teach them modesty, it is hard to conceive: What modesty is it to transferre anothers crime on himselfe? But what then are the things transferred on himselfe and *Apollos*, and how did he transferre them? *Pareus* conceives they were that which he had said, *chap.*3.7. *That he which planteth is nothing, and he which watereth is nothing*; I adde those things which he had said, *chap.* 4 1. *That they were Ministers of Christ, and stewards of the mysteries of God.* These things saith he μετεσχημάτισα, that is, as they conceive translated by a figure of Rhetoricke: but in that sense I find it not used any where in the Apostle. I find it used, 2 *Cor.*11.13, 14,15. signifying the counterfeiting of an habit like a Stage player, in which sence the Noune σχῆμα is used, 1 *Cor.*7.31. and the derivative εὐσχημόνως, 1 *Cor*,14.30. *Rom.*13.13. is translated from the habit of apparell, to the fashion of manners. And μετασχηματίσει is used, *Phil.*3.25. for Christs transmutation of our bodies. I conceive that in this place the Apostle useth by a Catachresis μετεσχημάτισα, for ἐσχημάτισα, and that he meanes no more but an application or fashioning of those things he had said, without any change or translation from any other to himselfe, *that in them they might learne, not to think of Teachers above that which is written, to wit,* Mat.23.11,12. *and that no one be puffed in arrogance for one,*

that

that is for the extolling of one *against another*, that is to the despising of another.

§ VIII.

What glorying in true Teachers is here forbidden, declared negatively.

BUt what then is the glorying in the true Teachers here forbidden?

To this I answer, 1. Negatively, 2. Affirmatively. Negatively I say, 1. That it is not the magnifying of the Apostles above other Ministers, by ascribing to them an eminent, and extraordinary authority in assuring us of the will of God, and in establishing the Churches. For as they had doubtlesse singular power in working miracles and in giving the holy Ghost, so had they infallible guidance of the Spirit of Christ in what they taught, according to our Saviours promise, *Joh.16.13. Howbeit when he, the Spirit of truth is come, he will guide you into all truth, for he shall not speake of himselfe; but whatsoever he shall heare, that shall he speake, and he will shew you things to come.* 2. That it is not the giving of that regard to the true Teachers, which is due to them as Ministers of Christ. For the Elders that rule well, are to be accounted worthy of double honour, especially they who labour in the word and doctrine, *1 Tim.5.17.* 3. That it is not the proper love to esteeme of, and rejoycing in some as our fathers in Christ, as the Apostle calls himselfe, *1 Cor.4.15.* for which cause 'tis likely *Paul* told *Philemon, that he did owe himselfe unto him*, Philem. v.19. 4. That it is not the desire of having, or rejoycing that we have men of best gifts: For if it be lawfull *to covet earnestly the best gifts*, 1 Cor.12.31. it is lawfull to desire those that have the best gifts.

§ IX.

And affirmatively.

AFfirmatively I say, here is forbidden inordinate glorying in men which are Teachers, and this is sundry wayes; 1. When some Teachers are gloried in peculiarly, as if they were the only Teachers worth the hearing, none else to be regarded. And that this is the speciall branch of glorying in men here forbidden, is manifest

manifeſt from the Apoſtles reaſon why the *Corinthians* ſhould not glory in men: *becauſe all were theirs, whether Paul, or Apollos, or Cephas.* It may ſeeme that ſome of them accounted *Paul* the only Teacher, for his ſingular knowledge in the myſtery of Chriſt, of which we reade, *Epheſ.*3.3,4. Some delighted only in *Apollos*, becauſe of his eloquence, of which we reade, *Acts* 18.24. Some magnified *Peter*, as *non-paril*, whether by reaſon of his fervency and zeale, or his ſeeming dignity among the Apoſtles, which ſeemes to be intimated, 2 *Cor.*12.11. *Gal.*2.9. Now this branch of inordinate glorying in men, the Apoſtle doth ſtudiouſly forbid, as conſidering that this was the egge out of which their contentions were hatched, and perhaps foreſeeing that in time, out of it would ſpring Prelaticall greatneſſe, and Antichriſtian tyranny; therefore the Apoſtle forbids this, 1 *Cor.*4.6. *that they ſhould be puffed up for one againſt another:* ſo it is uſuall for hearers to take an inordinate affection, to have an inordinate eſteeme of ſome Preachers, and thereupon to count them theirs, to glory to be their followers, diſdaining all others as not to be named with them, though Teachers of truth: becauſe they have an high conceit of their learning, wit, eloquence, holineſſe or the like quality. 2. When the ſo-magnified Teachers, are eſteemed not as ſervants to a higher Maſter, but as Maſters themſelves. And that thus it was with thoſe *Corinthians*, it may be gathered in that the Apoſtle doth ſo diligently admoniſh them to looke higher then himſelfe or *Apollos*, that they might not eſteeme them authours of their faith. Thus 1 *Cor.*1.13. he expoſtulates with them, *Is Chriſt divided? Was Paul crucified for you? or were ye baptized in the name of Paul?* And *chap.*2.1,5. *When I came to you, I came not with excellency of ſpeech or of wiſedome, that your faith ſhould not ſtand in the wiſedome of men, but in the power of God*: and chap.3.5,6,7. *Who then is Paul? and who is Apollos? but Miniſters by whom ye believed, even as the Lord gave to every man. I have planted, Apollos watred, but God gave the increaſe; ſo then, neither is he that planteth any thing, neither he that watereth, but God that gives the increaſe:* and 1 Cor.4.6. *that ye might learne in us, not to think above that which is written.* Now this ſin is very incident to many hearers; when they admire ſome Teachers wit, eloquence, zeale, holineſſe or the like quality, to aſcribe their converſion, edification to them; to praiſe them ſuperlatively,

latively, to assume their names, forgetting that they are but Gods instruments, and Christs servants, and that their graces come not from the abilities of the Teacher, but the power of Christ. Wherefore the Apostle, 1 *Cor.*4.7. expostulates thus with these *Corinthians: for who maketh thee to differ from another? and what hast thou that thou didst not receive? now if thou didst receive it, why doest thou glory as if thou hadst not received it?*

§ X.

Reasons of the prohibition, taken from the nature of this sinne.

NOw the reasons why this inordinate glorying in men is here forbidden are many, some from the nature of the sin, some from the causes of it, some from the effects.

The first I shall take from the text it selfe, *because all things are yours, ye are Christs, and Christ is Gods*, and therefore ye behave your selves unworthy of the great bounty of Christ unto you, in giving all the Ministers of the Gospell to be yours for your good, when ye glory in some, and unthankfully despise others: and ye doe unbeseeming your priviledge who are Christs, not *Pauls*, when ye account *Paul* the master of your faith, not Christ; magnifie him as the principall, who is but a subservient instrument. It is unthankfullnesse to a bountifull Prince, when he bestowes many Lordships on his favourite, if he should regard one of them only, as if the rest were nought worth: it is an unthankfull and unworthy part if a Prince by his servant convay a Lordship, the receiver magnifie the servant and not the Master: so it is in this case when Christ hath been so liberall, as to give gifts to men in large measure, some Apostles, some Prophets, some Evangelists, some Pastors and teachers, *Ephes.*4.11. for the use of his people, to dote on one, and to ascribe to him that which is due to Christ the supreame donour: for hereby the bounty of Christ is lessened, and the honour due to him substracted. 2. There's injury done both to Christ, and to the despised Teachers. To our Lord Christ, in that the glory that belongs to Christ alone to be the authour of, and to have the dominion over our faith is ascribed to men: for whereas our Lord Christ forbad even the Apostles, *Matth.*23. 8,9,10. *that they be not called Rabbi: for one is your Master even Christ, and all ye are brethren; and call no man your father upon the*

earth, for one is your Father which is in Heaven: Neither be ye called Masters; for one is your Master even Christ: by this glorying in some Teachers they are made Rabbies, fathers on earth, and Masters. For what is it to make a man a Rabbi, a father on earth, a Master, but to glory in him as the authour of our faith; to esteeme him as the only Teacher, to depend upon his mouth as if he were another *Pythagoras*, αὐτὸς ἔφα, that he hath said were enough? now what is this lesse then to unchaire Christ, and to lift up man into his seate, to deprive the shepheard and bishop of our soules, and substitute another in his roome? It is in effect all one as to thanke the Axe for building the house, and to passe by the Carpenter. For as *Moses*, so *Paul*, were but *faithfull in Gods house as servants, but Christ as a Sonne over his own house, whose house we are*, Heb. 3.5,6. 'Tis injurious also to the despised Teacher, in that he is contemned, whom Christ hath honoured to make a Teacher of truth, a servant of his: but this we shall further consider when we speake of the reasons from the effects of glorying in men.

§ XI.

From the Causes of it.

THe Causes hereof minister also reasons unto us of the prohibition of it. For whence comes it that there is such evill glorying in men, but from a spirituall dotage, or childishnesse in understanding, inordinate affection in the will? Therefore are men glotied in, because they are over esteemed, over loved, either for their supposed eloquence, or learning, or zeale, or spirituall graces, or authority, or power, or benefiting them, or suiting with their fancies, or some such like cause. The admiring mens persons is oft ὠφελείας χάριν, *Jude* 16. by reason of some advantage or benefit: now all these Causes doe import some errour or perverseneſse of the soule, which are alwayes evill. Yea 'tis no small evill to admire men when we should magnifie Christ, to delight in the picture instead of the prototype, to glory in the servant in the place of the Master; in *Zanchius* his judgement it is no lesse then idolatry. Assuredly it is an earthly affection, it is but *wisedome of the flesh*, φρόνημα σαρκὸς, not of Gods Spirit, and *therefore enmity against God:* adverse to his Law, 1 *Cor.* 3.4. *In lowlinesse of mind, each man is to esteeme others better then himselfe:* yet *no man is to think of another,*

Zanch. *Tom.* 4. *libr.* 1. *cap.* 11. *Thes.* 4. *Tollat Deus hanc idololatriam ex ecclesiâ, nam adorare homines & eorum placita idololatria est.*

another, no not of an Apostle, *above that which is meet*, 1 Cor. 4. 6. In charity we are *to seeke, not our own, but every man anothers wealth, to believe all things, to hope all things*: yet not to seeke the elevation of one, to the disparagement of another, to *be puffed up for one against another*, or to conceive of one above that he is to a derogation of Christs prerogative.

§ XII.

From the many pernicious effects that follow upon it.

BUt the evill of this sin is most cleerely seen in the pernicious effects that are consequent upon it, which are many: As 1. it is a direct cause of schismes: so it was among these *Corinthians*; their glorying in *Paul*, *Apollos*, *Cephas*, made them say, *I am of Paul, I am of Apollos, I am of Cephas*: it causeth the people to divide themselves one from another, under different Teachers, in whom they glory: and it causeth Teachers to sever those that affect them, from other teachers whom they affect not so much: for *occasio facit furem*, advantage to doe evill is a great incitement to attempt it. Sundry are the causes of schismes, sometimes the pride, tyranny, heterodoxie of the Teachers, and then they are justifiable in the people, the power of Pastors not being Lordly, but fatherly, *pedo non sceptro*, not in a compulsory, but a directory way: sometimes the causeless hatred or contempt of the people towards some Pastors; the vaine esteeme, light affection towards others causeth a schisme; and then the Pastours are free, the people are under the guilt. And it is no small sin, whether from the Pastours or peoples priding in guifts that a schisme is made; whereas the end of Gods Spirit in bestowing of guifts is, that *there might be no schisme in the body*, but *that the members should have the same care one for another*, 1 Cor. 12. 25. Now schismes are contrary to Christian unity and love, cause great alteration of heart in one member from another, substraction of mutuall helps, hinderance in the growth of the body, neglect of praying one for another; yea bitternesse, disdaine, hatred, and the effects of these, declining of society, excommunicating each other, and at last violence, and bloud, and these are bad enough.

2. The prohibited glorying in men, doth expose the Christian profession to obloquy and contempt, for whereas it is the honour

of the Christian profession, *that they have one body, one spirit, one Lord, one faith, one baptisme, one God and Father of all*, Ephes. 4. 5,6. by the glorying in some Teachers afore others, the Christian society is made like the severall Schooles of Philosophers, some following *Plato*, some *Aristotle*, some *Zeno*, some *Epicurus*; their doctrines accounted but as the proper opinions or placita of severall teachers; not proceeding from one and the same Spirit of God, but singularity of conceit; and zeale for them is conceived to arise, not from a certaine knowledge of heavenly truth, but from strength of fancie, and peculiar humour: which thing is a great stumbling block to those that are without, keeping them back from embracing the truth, and an occasion of laying open the profession of it to derision.

3. By glorying in men, as there is an over high esteeme of the guifts of some, so there is an undervaluing of the guifts of others: which thing as it is an unworthy abuse of those various guifts Christ giveth to his Church, so doth it inferre an injurious imputation to the Spirit of God by whom they are bestowed. For as it is said, Prov. 17. 5. *Who so mocketh the poore, reproacheth his maker Who made him such*: so it may be said by parity of reason; he that despiseth those that are of small guifts, reproacheth the Spirit of God, as if he were defective in his guifts; whereas the variety of guifts, and the bestowing of them in different measures, sets forth the fullnesse and freenesse of Gods Spirit, *Who worketh all those, dividing to every man severally as he will*, 1 Cor. 12. 11.

4. By the inordinate glorying in some, and despising of others, the despised persons are often discouraged and disheartned, to the detriment of the Church of God, and the grievance of the despised. For the remembrance of contempt, is apt to cause dejectednesse and griefe of heart, which alwayes benums a mans spirit, and enfeebles him, and clogges him in his work: Thus the heart is made sad, which should not be made sad; and the sparke that should be blowne up by incouragements that it may flame forth, is extinquished, and *the Spirit quenched*, contrary to the Apostles warning, 1 *Thes.* 5. 19 20.

5. By glorying in Teachers, it falls out that they are puffed up and perverted: much experience hath confirmed this as true, that popular applause hath filled Teachers with vaine glory, and made them adulterate the word of God to please their auditors. St *Paul* tells us of the false Apostles among the *Galatians*, Gal. 4. 17. *that they*

they did zealously (in shew) *affect them, but not well: intending to exclude him, that they might affect them.* It is no strange thing that Teachers perceiving the lightnesse of their auditors, and their itching eares doe sometimes δολοῦν τὸν λόγον τοῦ Θεοῦ, *handle the word of God deceitfully*, instead of ministring ἄδολον γάλα λογικὸν, *the sincere milke of the word*, as it is called 1 *Pet.* 2. 2. sometimes flattering pleasingly, when they should reprehend sharpely; sometimes balking the vice, they should freely convince of; sometimes inventing new formes of Teaching, new opinions, sublimate conceites to fit the desires of the people; making the *Lesbian rule* of their fancies, the measure of their teaching, and this is a grand evill.

6. This glorying in men, begets an aptnesse to receive their errours, to imitate their actions, which is the seed of heresies and superstitions: for admiration and doting love to a person, easily drawes the admirers to a blind obedience, implicit faith in them, to an inslaving of their judgements, so as *jurare in verba Magistri*. It is observed by an historian, that afore the miscarriage of *Conrade* the Emperour, and *Lewis* the French King, in their expedition to the Holy Land, to which St *Bernards* Sermons perswaded, the people were too much transported with an high opinion of him and his directions; as if that arrow could not misse the marke that came out of St *Bernards* bowe. Any thing is easily received from him that we over-much love. Affection makes men take downe falsities, as the rowling in sugar doth make the stomacke swallow bitter pills: as it befell *Fusius*, who so admired *Fimbria's* eloquence, that he imitated withall his ill-favoured faces and broad speaking. And God doth often leave the admired Teachers to erre, for triall of the people, as *Vincent. Lizin.* observes, alleadging the speech of God, *Deut.* 13. 3. and the admirers of them to receive errour, according to his just judgement.

Fuller. of the holy war, *lib.* 2. *ch* 3.

Cicero lib. 2. *de oratore.*

Advers. hæres. cap. 15.

7. Adde hereunto, that this glorying in men makes mens endeavours remisse in things necessary, earnest in things vaine; that time and labour that should be employed in the maine duties of godlinesse, in seeking the advancement of Christs Kingdome, righteousnesse, peace and joy in the Holy Ghost, is often bestowed in magnifying those in whom they glory, upholding their party, promoting their opinions: whence it is, that such as are followers of those in whom they glory, constant hearers of them, much in commendation of them, have their sayings and tenents *ad unguem*, declare

much zeale in their way, yet prove but unskilfull in the chiefe doctrines of Christian religion, defective in the power of true godlinesse, in the mortifying of corruptions, such as pride, impatience, self-conceitednesse, rashnesse, covetousnesse; and in the practice of righteousnesse, mercy, meeknesse, diligence in their own businesse and the like; in the provoking one another to love and good works.

8. On the contrary, the word of God though soundly and truly delivered, is neglected, being either not heard, or without fruit, when it is spoken by such a Teacher as they affect not, but disdained, censured, contemned. The prejudice against one, through comparative extolling of another, causeth the teaching of the sleighted person, though orthodox, holy, learned, to be passed over, to be censured as barren, dry, hungry stuffe, though it be the true word of God, as if no teaching were wholesome meate, but such as is wet with their affected Teachers spittle, I meane his phrase, method, action, elocution; as if *fides aestimanda esset ex personis, non persona ex fide*, as *Tertullians* phrase is, or as if *our faith stood not in the power of God, but in the wisedome of men*, as the Apostle speakes, 1 *Cor.* 2, 5.

9. By this meanes the rule of Christianity is changed; for whereas the rule and ground of our faith and obedience is the word of God as Gods word, through the addicting themselves to some mens authority, Gods truth stands at their devotion for its acceptance: hence they that of old gloried in the Pharisees as their Rabbins, regarded not Gods commands, but as pleased the Pharisees, and they that this day glory in the Pope, or the Church as they call it, regard the Scriptures so farre only as the Pope or Church allow them, and they that depend on their magnified Teachers of any other sort, doe regard the word of God, but as it beares their image, or comes from their mint; and so as it was said of the heathens allowing or disallowing of gods by their Senates decree, *Deus non erit Deus, nisi homo velit, God shall not be God, unlesse man will*; it may be said in this case, Gods word shall not be Gods word, unlesse man will.

10. Lastly, They that glory in men, are either inconstant in their affections, as experience often shewes, they that one while would pluck out their eyes for him whom they magnifie, will at another time revile and hate him: for mens minds are mutable, and the best of men are but men, that is, imperfect, and will be so found,

and

and therefore will not alwayes satisfie, or else if they be still affected, yet they be but mortall, and the sorrow for their losse will be excessive, more then should be for a creature, an arbitrary instrument; for immoderate affection to a thing while we have it, causeth immoderate sorrow for it when we loose it.

§ XIII.

In a discovery of this evill, as still infesting the Church of Christ.

Applic.

THe first use hereof is to endite those that are guilty of this sin of glorying in men, of a breach of a Statute of Christ against his Crown and dignity, and the peace of his Church. In the Apostles time you see the *Corinthians* found guilty of it, and condemned as carnall. 1 *Cor.*3.4. *for while one saith, I am of Paul, and another I am of Apollo, are ye not carnall?* but the sin died not with them. After ages have yeelded us woefull fruits of this evill roote, chiefely in the Papacie: The glorying in the first Roman Bishops who were most of them holy Martyrs for Christ, begat such an high esteeme of that See, that other Bishops and Churches began to esteeme too much of their counsels and orders, as if they were a rule for them to follow; which caused them quickly to take too much on them, and the Christian Emperours and people to ascribe too much to them; insomuch that quickly from a parity with other Bishops, they got above them to a Patriarchate, and from a parity with other Patriarkes, to a Precedency, and at last mounted up to the throne of universall Episcopacy: whence it is that at this day they that subject themselves to the Bishop of *Rome*, are become the most deepely guilty of the sin of glorying in men of any that ever were; for they ascribe an infallibility to him, a Power above Councels, so that his determination is to be held as certaine, though a generall Councell of all the Pastours of the Christian world should gainesay it, his decrees and decretals are held as oracles equall to the holy Scriptures, a power to interpret Scriptures unerringly, to declare points of faith, to canonize Saints, to pardon sins, to deliver out of Purgatory fire, with many more, whereby he is *exalted above all that is called God, or is worshipped*, as was foretold, 2 *Thes.*2.4. nor doe they blush at the name of Papists being derived from the Pope of *Rome*, but defend it, as *Bellarmin. de Nat. Eccl. cap.*4. And as all Papists in common are guilty of this sin;

He teacheth in his book against K. *James* under the name of *Tortus*, and in his apology for it, that all are bound by an implicit oath in Baptisme to the Pope, as Christs Vicar.

ſin, ſo in ſpeciall, the ſeverall ſects of Schoolemen and Friars, Franciſcans, Dominicans, Nominals, Reals, ſome glorying in *Scotus*, ſome in *Aquinas*, ſome in *Occham*; and that with ſo much pertinacie and devotion, that they will not ſwerve in the leaſt point from their chiefe Maſter; inſomuch, that as I remember *Banner* the Dominican diſputing about an article in Philoſophy, *Com. in Ariſt. de gen. & corrup.* expreſſeth his diſlike of one that diſſented from *Aquinas*, ſaying that he was not a Thomiſt, but an Anti-thomiſt. Nor doe Proteſtant Divines diſſemble, but complaine of this malady among themſelves, as being the cauſe of that miſerable rent, which hath been, and is ſtill continued between thoſe Paſtours and Churches which are diſtinguiſhed by the names of Lutherans and Calviniſts, which although it be diſavowed by the chiefeſt Writers of the reformed Churches, and by the Churches in their publike confeſſions, yet it is not denied, but that it hath tainted too many in them. *Zanchius* complaines againſt this evill, calling it ἀνδροπλατρείαν, a worſhipping of men, and relates with indignation the ſpeech of one at *Geneva*, who being asked why he would not ſometimes heare *Viret* a worthy Preacher there, anſwered, *that if Paul ſhould preach at the ſame time with Calvin, he would heare Calvin*; and another complaines in his Epiſtle to *Calvin*, of a certaine perſon that was ſo *affected to Luther, that he thought his very ſhooes ſhould be adored.* I would to God ſuch exorbitancies had kept beyond the ſeas, and that this ſin of glorying in men had not crept into this Land, into this City. The ſignes and ſymptomes of it are too manifeſt, diſparaging ſome Preachers injuriouſly, extolling others immoderately, diſdainefully withdrawing from ſome without juſt cauſe, inordinately running after others without ſufficient reaſon; ſwallowing downe the dictates of ſome without chewing, loathing the wholeſome food which others preſent, without taſting. And have not the fruites been among our ſelves, evill diviſions, janglings, evill cenſuring, and ſuch like? ſcoffing, contempt, heardning of themſelves among our adverſaries? Brethren, if there be any guilty of this ſin here preſent, let him now know it to be his ſin, and that no ſmall one, and let him be humbled for it, and repent of it, that he may obtaine pardon: poſſibly ſome godly perſons may have fallen into it, not knowing it to be a ſin, but ſure I am, no one that feares God, will dare to allow himſelfe in it being convicted that it is his ſin.

Epiſt. ad Antverp. præfat. tom. 7. operum.

Calvin Epiſt. 289. ὡς ἐφ' ἡμῖν adeo φιλολάθηες eſt ut vel crepidas ejus adorandas putet.

2. Wherefore

Application 2. In a serious dissuasive from this sin in these times, with some directions to prevent the infection thereof.

2. Wherefore in the second place, give me leave to admonish you, that you take heed of it. It is an evill that usually doeth follow those Churches to which God bestowes excellent gifts, and worthy Teachers; and doubtlesse the Lord hath inriched this City with this most desireable kind of riches above all places of the earth; so that this City may be said in this respect, to be situated under the line, and the inhabitants here to be without shadow. Great and many lights God hath given to you, and that in many successions a long time, *uno avulso non deficit alter*, when one is removed, God supplies you with another. But to what end is it? not that you should magnifie them, but use them to bring you neaer unto God, not to glory in the gift, but to rejoyce in the giver, reverence and make use of them, but reserve to their Lord his owne prerogative: may not you justly feare that God will take them away from you, when you give his due to them? we blame not a father if he remove a servant from his child, when a child doeth inordinately affect him, to the deminution of his respect to the father; nor can we God, if he subtract a good thing which we abuse: the best way to have good things continued by God, is to use them for God, and to esteeme them for his sake; but to set our hearts only on him that gave them. Besides doth not our glorying in men bring us into bondage to them? doth it not insensibly draw upon us an adherence to their errours, if God for our triall suffer them to slip into any, or if they have none, to a dangerous and unsound disposition to receive them if they happen. We stand much for our Christian liberty, and there is great cause we should, it is a pretious thing dearely bought, and is it not one part of our Christian liberty, that *We be not the servants of men*, 1 *Cor.* 7. 23? It concernes us then much, that we labour to get such a firme constitution of soule, that neither through weakneese of understanding, nor through fooliish affection we endanger our selves to hang on men, and so to bring our consciences in bondage to them. We account the yoake of Bishops to have been a grievous yoake, and that justly; if *Hierome* be not mistaken, it was first occasioned by this sin of glorying in men; and it may be feared least this sin may occasion the keeping it on our necks:

Com. on Tit. 1.

necks: for is it not alleadged, take them away, men will follow whom they please, so many schismes will be as Preachers? Any of these reasons, much more all of them, should be a sufficient caveat unto you to warne you of this. I might presse this monition further, from the nature, causes and effects of this sin before shewed; but I will hasten to shut up all with a few directions to prevent it.

1. Endeavour to have ample thoughts of Christ, his eminency, his fullnesse; the more high thy thoughts be of Christ, the lower will thy conceits be of men, the larger comprehension thou hast of him, the lesse wilt thou doote on his servants. A Courtier when he is by himselfe drawes mens eyes after him, but when he is with the King he is scarcely observed. If thou behold Christ as the great Prophet of the Church, *in whom are hid all the treasures of wisedome and knowledge*, Christ will only be gloried in, his servants only respected as his instruments and attendants. Remember *that he is made to us of God, wisedome, righteousnesse, and sanctification, and redemption; that as it is written, he that glorieth might glory in the Lord*, 1 Cor. 1. 30, 31.

2. Have a right esteeme of all true Pastours and Teachers as the Ministers of Christ, so the Apostle requires, 1 *Cor.* 4. 1. *Let a man account of us as Ministers of Christ, and Stewards of the mysteries of God*, neither make more of them nor lesse. Heare them as messengers from Christ, not for their singular abilities, but for their message sake; respect them not only for their excellent wit and elocution, but for their faithfullnesse: note and retaine not only fine speeches, but every solid truth, that is from God, least while thou taste the dainty sawce, thou neglect the solid nourishment of thy soule; whoever he be that preacheth Christ truly, heare him gladly, and receive him respectfully for his Masters sake.

3. Make a fruitfull use of the gifts of every true Teacher, get somewhat by all, and then thou wilt not glory in some, and disparage others; if thou didst profit by them, God should have glory and every Minister due esteeme. It is in truth the vanity of the hearers minds, their fullnesse that makes them slight Mannah, and cry for Quailes, that they cannot affect a good Teacher if he be not excellent; the despising of the Teacher, is commonly us'd as a cloake of their owne unteachablenesse and disobedience,

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get an hungry soule after the word, and then every wholesome truth will be welcome to thee: Remember that *every gift of the Spirit is given to profit withall, and should be received to that end.*

4. Lastly, Be well grounded in knowledge, and constant in practise of what thou hast learned: *Have thy senses exercised in the word of righteousnesse, that thou mayest be able to discerne both good and evill,* Heb.5.14. and so thou shalt be fitted to profit by every godly Preacher, and inslave thy selfe to none, *nor glory in man, but in the Lord.*

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